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CHRISTIAN COURIER
A Reformed Weekly

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Indonesia needs spiritual, economic, political reform, says World Vision

WORLD BOOK PHOTO

Aid agencies and the Indonesian government estimate that five million metric tons of rice will be needed to feed Indonesia in the coming year.

Bert Witvoet

ST. CATHARINES, Ont. — While the world's eyes are on political developments in Indonesia following months of student protests and weeks of riots, Christian relief and missionary organizations are calling for prayer.

World Vision has sent out letters to editors of Christian publications, urging "Canadians to pray for the thousands of poor families and children in Indonesia." The Christian Reformed radio ministry, "The Back to God Hour," is also asking for prayers for its Indonesian ministry and for broadcast minister Atmarumeksa.

World Vision president Dave Toycen expresses concern for the poor and the Christian churches in Indonesia, knowing that schooling, jobs and basic health care are at risk after the collapse of the country's economy earlier this year.

The reason for asking for prayer is that "with so much focus on the obvious physical level, we sometimes forget there are evil forces at work in such a crisis," says Toycen. He praises the students in Indonesia for their responsible and peaceful protests; but, he says, people will take advantage of unrest, lose their heads as they engage in riots. Many of the dead were people caught in the burning buildings. Some of them were looters.

Long-lasting trauma

From experience in southern Sudan, North Korea and Burundi, Toycen knows that social upheavals produce long-lasting effects of trauma. It's going to be a rocky road from here on in, he says. There is a long history in Indonesia, too, of corruption, inefficiencies and injustice.

Toycen says that people often forget that Indonesia, with 200 million inhabitants, is the fourth most populated country in the world. Geographically, the archipelago stretches as wide as the Canada/U.S. border. Aid agencies and the Indonesian government estimate that five million metric tons of rice, 40 per cent of the world trade volume, will be needed to feed Indonesia in the coming year. Droughts caused by El Nino explain a crop deficit of 4.4 million tons. Corruption and bad management of the economy has

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Does suffering equal suicide? asks professor of ethics

Barbara A. Armstead

DETROIT, Mich. — "Why at this time in history are we pursuing the assisted suicide issue?" asked Richard A. McCormick, S.J. as he began his speech at the University of Detroit-Mercy, on "Physician Assisted Suicide: Compassion or Collapses."

His speech centred around autonomy and personal independence. "The position of autonomy is over emphasized and creates absolute terror of dependency," said McCormick. "I don't want to be a burden to my family and friends."

Most patients feel powerless against their doctor and are scared to ask questions, he said. "The doctor knows best; the patient is alone and scared; they are weak and in a strange setting," explained McCormick. "Illness means dependency and relying on the advice from others."

CC FILES

Richard A. McCormick

McCormick stressed that we should practice personal independence and not let others make us feel uncomfortable. "We sometimes give very little thought to how we value our life," said McCormick. "Are we

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News

Indonesian capital 'looked like a war zone'

... *continued from page 1*
worsened the food situation.

Toycen sees the resignation of President Suharto as a positive sign. "Compared to other dictators, he's a strong man who has been willing to walk." He recognizes as problematic, however, that Suharto's family and people connected with him are still in power. Will President Haibibie make the hard decisions that are required? he wonders.

Band-aid approach not the answer

World Vision has worked in Indonesia for 30 years. Over those years, 20,000 Indonesian children have been sponsored. World Vision's top Indonesian executive, James Tumbuan, is a former sponsored child. All those years the organization has worked at creating a sustainable environment for children and their community.

"We're worried that we have to move into an emergency relief stage now," says Toycen, who believes that a band-aid approach to relief is not the long-term solution.

WORLD BOOK PHOTO

Muslims form 80 per cent of Indonesia's population.

Toycen is hard put to say which reform is more needed in Indonesia: political, economic or spiritual. "As a Christian, I would want to start with spiritual reform," he says, keeping in mind that the dominant religion is Islam. "But if spiritual reform does not lead to economic and political reform, it will fail."

Toycen also commented on how the world economic and financial systems give freedoms to oppressive regimes in lending them money, few strings attached and little consideration for the oppressed masses. But when those regimes collapse they are just as cruel and systematic in dealing with the new situation. "There seems to be no moral fibre at work there," he notes.

With sky-rocketing prices because of inflation, and high unemployment because of failing companies, thousands of people will experience hardship and children will suffer, says Toycen. He is happy to report that no one of the World Vision staff has been hurt. The head office in Jakarta was closed for a couple of days and workers kept a low profile.

Life or death

The Back to God Hour, which began its Indonesian ministry in 1969, reports that Rev. Junus Atmarumeksa, his wife and staff are also safe, following several "terrifying" days in Jakarta. The supermarket directly behind the ministry's office was looted and partially destroyed, but the office was left unscathed.

In his e-mail message, Atmarumeksa reports that he and other men in the housing compound where they live stood guard round the clock for three days, a watch that continues.

"It was a matter of life or death because we were not protecting our properties, but the lives of our loved ones and our own," he notes. "We armed ourselves with clubs, knives and bamboo spears (no firearms, though). We realized that we were no match against ruthless hordes of rioters, looters and arsonists.

"For three days, the capital looked like a war zone as thousands of people rampaged and burned hundreds of buildings, vehicles and looted the contents of the destroyed properties. They appeared so suddenly, starting from the west of Jakarta and then sparking to part of the capital. It was terrifying.... The aftermath ... will be felt for months, and restorations will take even longer."

Atmarumeksa indicates that much animosity is directed at Indonesians of Chinese descent, who are blamed for many of the country's current woes.

A downward spiraling rupiah threatens the availability of local radio stations for "The Back to God Hour's" radio outreach, as well as World Vision's efforts to create a "sustainable environment" for its sponsored children.

The road ahead looks rough for Indonesia, say agency workers.

Will right to die become obligation?

... *continued from page 1*
a society near to denying our independence?"

"Sometimes when we are ill, we overreact and start to question ourself," he said. "Do not let assisted suicide be a flight from compassion."

McCormick said that the problem is that people have a poor assessment of the management of pain. Pain and depression are sometimes overlooked in the patient. He suggested that until we turn our attention to pain, society will be in trouble.

"Depression is often found in elderly. Depression can be treated if found," he advised. He suggests that we put this question before us: Am I worth anything to anyone?

He noted that some people look at life, when they are suffering, as a useless, prolonging of death.

"We rush patients to the emergency room. The technician works on them. They don't die. Now, the patient is saying: What happened? What went wrong? We were born immortal. That's what happened."

McCormick thinks that if assisted suicide becomes legal many people who don't want to be a burden to their family will be wondering if family members want them to die. He suggests better pain education.

Obligation to die?

"This raises the question: When will the right to die become the obligation to die? What will happen to research and pain medicine?" he asked. "The terminally ill are terminally bored." McCormick says that this problem will not go away.

McCormick noted that the strongest force in shaping public opinion on the issue of assisted suicide will be the hospital, doctors, business, and individuals.

McCormick is professor of Christian ethics at the University of Notre Dame and a nationally respected scholar on ethics and lectures on Christian morality. McCormick has served as president on the Catholic Theological Society of America and as a board member of the American Society of Christian Ethics.

McCormick also served on the Ethics Advisory Board of the U.S. Department of Health, Education and Welfare, as well as the Bio Ethical Committee of the Nation Hospice Organization.

McCormick has written more than 15 books and contributes also to many journals such as *Time, Newsweek, World Reports,* and *Sports Illustrated.*

PHILL SNEL

The strongest force in shaping public opinion on the issue of assisted suicide will be hospitals, doctors, business, and individuals.

Barabara Anderson Armstead is a recent graduate of University of Detroit-Mercy. She holds a B.A. in Communication Arts.

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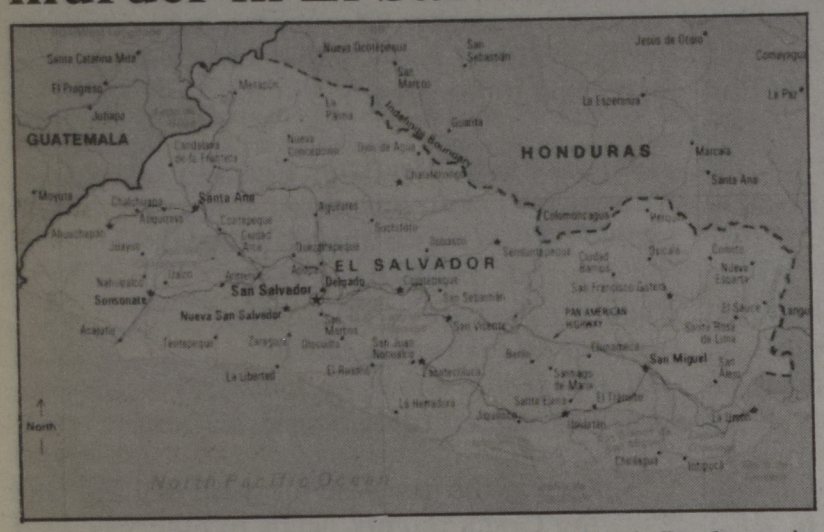
Calgary volunteers buoyed by friendliness, shocked by murder in El Salvador



Gordon Legge

CALGARY, Alta. — An Easter mission of hope by a group of Calgary Christians was tragically marred by a brutal murder less than a week after their return. Now its members pray that the resurrection spirit that inspired their trip will be carried on by Calgary churches citywide.

On April 3, six members of Altadore Baptist Church left Calgary to spend 10 days in El Salvador working alongside Americans and Salvadorans building homes for the poor as part of a project for Habitat for Humanity. Four days after the Calgary group returned, the leader of the Salvadoran church with whom they partnered was murdered.

'Tragic contradiction'

Cesar Humberto Lopez, 32, who visited Calgary in 1995, was entering his church on April 17 at around 7:50 a.m. when he was shot in the back five times by two gunmen.

Larry Pearce, past president of Calgary's Habitat for Humanity who organized the Salvadoran trip, is baffled by the tragic contradiction of events.

"It was a total shock," says Pearce, a close friend of Lopez for the past several years. "He was like a brother to me. The two things just don't go together. The events of these last two weeks, from the wonderful experience of building together in Verapaz to the blackness of the tragedy of Cesar Lopez's death, make us so aware of the wonder and fragility of life."

Pearce says there was so much hope in the Salvadoran venture, called *Levantemonos y Edifiquemos*, "Rise up and Build." Pearce hopes a similar sense of working together can be fostered by Habitat among Calgary churches.

Pearce's church first began its friendship with Lopez's church, Emmanuel Baptist Church in San Salvador, in 1989 after two Salvadoran refugees spoke at the Calgary church.

In 1992, Pearce and his wife visited Emmanuel and, in 1994, he returned to El Salvador as an election observer representing Canadian Baptists. Lopez returned the visit a year later. Through the relationship, Pearce worked with Lopez, as well as a church in Apex, North Carolina, to visit El Salvador during Holy Week this year and build five homes in five days.

The teams from Calgary and Apex arrived in the tiny community of Verapaz on April 5 and began work the next day, alongside Salvadoran youth and church volunteers (Catholics and Baptists), soldiers from Salvador's 5th Brigade and the five local families who would be living in the homes.

"It was the first time ever in El Salvador for such a group of local and international volunteers," says Pearce.

The homes were built in keeping with local conditions, concrete block with tile roofs, containing three rooms measuring a total of 410 square feet.

"It was a great joy and privilege for us to work with the families and the other volunteers there," says Pearce. The spirit of working, eating and living together in the small village was a true gift, says Pearce. "The friendliness and acceptance we felt from the people of the Verapaz is a treasure which we don't often find in our North American society."

Motive unknown

With that mood, the Altadore members returned to Calgary. Five days later, a fax arrived from the church informing them of Lopez's death.

"Though he had received death threats in the past, at the moment we do not know the motives of this crime," Emmanuel church said. "We can only attest to his commitment in working to realize the dream of peace both for our church and for the people of El Salvador. In all he did, he worked for peace and justice with a sense of realism and optimism that was contagious to all around him."

El Salvador was wracked by civil war throughout the 1980s.

"We reaffirm our commitment to our search for a world of justice and peace where violence and impunity are things of the past. We ask for your prayers for our community of faith and for our country, that the Lord would keep us faithful on our walk with Him, despite the trials that we face."

Urges involvement

May 3 was Habitat for Humanity Sunday in Calgary. Pearce, who chairs Habitat's church relations committee, hopes Calgary churches will band together to become involved in this year's Building on Faith program. Habitat is an international organization founded in 1976 with a presence in more than 50 countries.

On May 3, many Calgary churches had a special Habitat emphasis in their services to promote its efforts and participation in Building on Faith.

Habitat is challenging churches to raise $80,000 to be used to build two homes in Calgary, in Inglewood and Erin Woods, and two homes in Jamaica. As well, churches are being encouraged to participate through work crews, providing meals, and doing daily devotions.

The highlight of Building on Faith will be a visit by Habitat founder Millard Fuller to Calgary on Sept. 14.

The 'eschatology' of rights protections

Principalities & Powers

David T. Koyzis

Few Supreme Court rulings have sparked as much debate as that of *Delwin Vriend v. Alberta*, the homosexual rights decision handed down several weeks ago. With some exceptions, the Canadian media have tended to favor the decision, while Christians have been more divided.

On the one hand, the Centre for Renewal in Public Policy, reflecting a "Judeo-Christian" approach, argues that it represents an inappropriate judicial intrusion into the legislative arena. On the other, Citizens for Public Justice defends the Court, arguing that it is doing no more than to recognize that all "Canadians are equally entitled to the equitable protection of our governments and laws."

What few if any have picked up is that the Court's decision appears to be based on a rather problematic conception of its own historic role in the protection of human rights. Since the American civil rights struggle of 40 years ago, the larger culture has come in some measure to think of recent history as a progressive emancipation of various minority groups deemed to have suffered at the hands of a seemingly oppressive majority.

Hence, in both the U.S. and Canada, the judiciary has been captivated by a global vision of its own role in extending rights previously denied. The apparent supposition is that the courts are moving us — sometimes kicking and screaming — towards the end of history, when all rights will be protected and none will any longer be withheld. There is thus an eschatological undercurrent to the Supreme Court's recent decisions that has yet to be appreciated by most observers.

Conflicting claims

What is insufficiently recognized is that governments — including legislatures and courts — are not in the business of simply *protecting* rights. Rather they are called upon to settle disputes that arise out of conflicting rights *claims*.

Thus, if many Christians are uneasy about the Vriend ruling, it is not necessarily because they wish government to enforce their morality. Nor is it because they wish to deny equal rights to all Canadians. It is because they understandably fear that such a ruling may effectively erode religious freedom by prohibiting Christian communities from upholding biblical standards of behavior among their members.

If the Court believes in this progressive eschatological vision of extending rights previously denied, it risks the real possibility of weakening other rights previously recognized, and thus doing injustice.

Exceeding proper limits

In a pluralistic society characterized by differing worldviews, heterosexuals cannot expect the law to force homosexuals to abandon behavior of which they disapprove. At the same time, practising homosexuals do not have an uncontested right to expect others to approve of their behavior. In particular, they have no right to force believers of the several religious traditions to abandon their own ethical standards of conduct.

Any court that pretends to do so in the interest of "protecting rights" is exceeding the limits of the law and is effectively denying justice to such believers.

Doing justice requires that we forsake any view of politics that reduces all conflicting rights claims to a simple contest between oppressors and oppressed. If we arbitrarily assign the "oppressor" label to one party, then we imply that its rights claims are somehow less worthy of consideration than those of the designated "oppressed" class. Moreover, we must avoid viewing history as a progressive process of extending increasing numbers of rights to more classes of people.

Instead we need to recognize that in the real world, legitimate rights claims constantly come into conflict and require political authority to listen carefully to such claims and to judge them as fairly as possible.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont.

Editorials

A time of power for the Church

When you compare the 33 years of life Jesus spent on earth with the two millenia that the Holy Spirit has been with us, then you must conclude that the Holy Spirit is a pretty important person in the Trinity. Important to us, that is.

Of course, the Holy Spirit, unlike the Son of God, did not become flesh. He stayed spirit. There is no incarnation to point to here. Nor can the Holy Spirit be put on trial and crucified ... fortunately. In that sense the Holy Spirit is not Jesus' successor. *We* are.

The Holy Spirit is the person who enables the followers of Jesus to continue Jesus' ministry and to incarnate the Word. By his power, believers can teach, touch, heal and visit. Of course, that also means that believers can be put on trial and be "crucified." The Church of Jesus is called to pick up Jesus' fishing expedition where he left off.

This is not so much the Age of the Holy Spirit as it is the Age of the Church. The Holy Spirit stays in the background as he/she nudges, inspires and comforts believers. "But you will receive power," Jesus said immediately before his ascension, "when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Most of us live in the ends of the earth, from the point of view of a Palestinian disciple. We are the recipients of that missionary mandate given to the "Men of Galilee."

But that legacy has been with us for a long time now. We are not the Men of Galilee but the men and women of Burnaby, Napanee, Mont Jolie and Calgary. But the mandate remains what it is. Be witnesses until Jesus comes back.

If that is the focus of your church, you will be empowered by the Holy Spirit. If what takes up most of your time in church meetings is music and worship style, member complaints, dress code, leadership style, length of sermon, number of ushers and building problems, then you will suddenly wonder what happened to the presence of the Holy Spirit.

Church of God, elect and glorious,
holy nation, chosen race,
called as God's own special people,
royal priests and heirs of grace:
know the purpose of your calling,
show to all his mighty deeds;
tell of love that knows no limits,
grace that meets all human needs.

Knowing the purpose of your calling and showing God's mighty deeds to others is what Pentecost promises to the Church of Jesus.

BW

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A strange form of starvation

According to *Reveil*, a Dutch evangelical monthly, Dutch people suffer from Anorexia Religiosa. A person who suffers from anorexia (in our culture this is often a woman) starves herself because she hates herself. Anorexia Religiosa is then a disease that causes a person to spiritually starve him- or herself. The idea that Dutch people are thus afflicted stems from the observation that church services in Holland are not well attended and, according to a report called "*God in Nederland*" ("God in the Netherlands"), God is gradually disappearing from Dutch soil. (They are, of course, talking about the Dutch soil of human hearts and human conversations. God has a way of staying around in spite of people.)

But a writer in *Friesch Dagblad* says, No, Dutch people no longer suffer from Anorexia Religiosa. They don't show a great distaste for spiritual food any more. Dutch people today suffer from Bulimia Religiosa. More and more people show an interest in all kinds of spiritual experiences, all sorts of religious publications, courses and events. But this filling of the self with religious stuff to the point of bloatedness only results in vomiting it all out again. Nothing is truly absorbed in faith, and thus people spiritually starve themselves as effectively as if they were avoiding religion like a plague.

Down on flock discipline

I find that an astute observation which can be applied to the North American scene as well. Time and again I read in survey results and even in our own front-page story last week about the coverage of religion in Canada's newspapers that interest in religion is up in North America. People are genuinely interested in spiritual matters, we are told. But they are down on the institutional church. Not to worry. This is a new spirituality which is more personal and more genuine.

I must confess to a certain degree of skepticism when I hear that. Somehow I am not convinced that Christianity can flourish in a setting where people neglect to meet weekly with other believers and where they do not submit themselves regularly to the preaching of the Word, the leadership of elders, the administration of the sacraments and the discipline of the fellowship.

Before Jesus left this earth to sit at God's right hand, he told Peter, for one, to feed his flock. God's people are a flock in need of under-shepherds who can lead them into green pastures. Then as now, sheep are prone to fall into the ravenous grip of ideological wolves or get lost in the ravine of spiritual adventure when they wander from the flock on a quest that is based on freedom from accountability.

The important question today is not how spiritual are you? but: Are you grazing in green pastures? How well are you feeding yourself? Or are you starving yourself as you ingest all kinds of spiritual experiences, only to spit them out with all the rest of your intake of entertainment and news?

The television sitcom "Seinfeld," which went out with a whimper a week or so ago, was known as the show about nothing. It was wildly popular among a certain segment of the population. It was all part of a generation's bulimic intake of meaninglessness. I must admit to having enjoyed a couple of episodes myself. But the irony of this should not be lost upon us. Religious experiences can also fall into the same category of feel-good shows about nothing.

Bulimia Religiosa. Welcome to the end of the 20th century!

BW

Church

CRC classis wants officebearers' oath modified

GRAND RAPIDS, Mich. (URNS) —Since 1619, the Christian Reformed Church and its predecessor denominations in the Netherlands have had strictest policies for subscription to the doctrinal standards of the church. That could change if Classis Thornapple Valley gets its way.

By unanimous vote, the Jan. 17 meeting of the suburban Grand Rapids assembly overtured Synod 1998 to appoint a study committee that would "revise the statement in the Form of Subscription that 'all the articles and points of doctrine set forth in the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort fully agree with the Word of God' to reflect the fallibility of all human work."

Outlining responsibilities

Other provisions in the overture propose that the study committee "modify the Form of Subscription so that it distinguishes the responsibilities of elders and deacons from those of ministers, evangelists, and professors of theology in the promise to teach and defend the articles and points of doctrine" and "modify the requirement that signers of the Form of Subscription, if they come to have some difficulty with a doctrine or doctrines in the creeds, will not speak or write about it until they have disclosed their sentiments to the proper authorities in the church for examination."

In the CRC, all ministers, elders, deacons, evangelists and theological professors must "declare truthfully, sincerely, and in good conscience before the Lord that we sincerely believe the doctrinal standards of the church in all the articles and points of doctrine fully agree with Scripture."

Requirements too great

The Form also requires that officebearers promise "to teach these doctrines diligently, to defend them faithfully, and not to contradict them, publicly or privately, directly or indirectly, in our preaching, teaching, or writing" and to pledge "not only to reject all errors that conflict with these doctrines, but also to refute them, and to do everything we can to keep the church free from them."

If officebearers should "come to have any difficulty with these doctrines or reach views differing from them," the Form of Subscription requires them not to "propose, defend, preach, or teach such views, either publicly or privately, until we have first disclosed them to the council, classis, or synod, realizing that the consequence of refusal to do so is suspension from office."

Further provisions specify a process whereby a church council, classis, or synod supervising an officebearer may "require a fuller explanation of an officebearer about his views."

The Classis Thornapple Valley overture originated at Princeton CRC of Kentwood, Mich. Elder Cornelius Korhorn said his church didn't send the overture because of any specific problems with Christian Reformed doctrine but rather out of concern that the Form requires more than can properly be expected of officebearers.

"If the Form had said they will not publicly preach or teach something that is at variance with the creeds, that would be reasonable, but it says they will neither publicly nor privately talk about it, and that is unreasonable," said Korhorn.

The most serious problem with the current language, in Korhorn's view, is the statement that the creedal language fully agrees with Scripture. "To say the creeds are fully in accord means there is nothing in the creeds that is possibly contrary to the Scripture; to us it seems that in any human document you need to leave open always the possibility that something is not in accord. We are not saying that anything is not in accord, but only that we should not say that," emphasized Korhorn.

Retired Princeton CRC pastor Rev. Sierd Woudstra, one of the primary authors of the overture, concurred. "I have become convinced that signing the Form of Subscription has become a ritual, and is basically meaningless," said Woudstra. "I love the Reformed faith, properly defined of course, but I've had difficulties with the Form of Subscription for decades already. I have always felt that too many elders and deacons don't know what they are signing and if they did know what they were signing they would have problems with it because they don't know what's in the creeds."

Woudstra said his primary concern was the restrictions the Form places on theological inquiry. "The provision in the Form that says you may not write or talk about things before you talk to your consistory or classis is putting the cart before the horse. The best way to find out if your concerns are valid is to write an article about it; it is by means of public discussion of an article that you see if your opinion is right or not."

According to Calvin Seminary church history professor Dr. Henry Zwaanstra, the language to which Classis Thornapple Valley objects dates back to the earliest days of the Dutch Reformed tradition and was reaffirmed by the CRC's predecessor denomination in the Netherlands after the old state church changed the Form of Subscription to say officebearers subscribe to the confessions "insofar as" rather than "because" they agree with Scripture.

'Because' not 'insofar as' we agree

"The people of the Secession of 1834 went back to the earlier understanding of subscription that dates at least from Dort, and that was subscription 'because they do fully agree with the teaching of the Word of God,'" said Zwaanstra. "That was early in our history our position and it remains substantially the same. One does not subscribe to the articles of faith 'insofar as' they agree with Scripture but 'because' they agree with Scripture."

Zwaanstra said the Christian Reformed synod had periodically dealt with challenges to its position on subscription. Zwaanstra declined comment on the specifics of the Thornapple Valley overture until he could analyze it.

This Pentecost banner hangs in the Maranatha Christian Reformed Church in Woodstock, Ont. The banner was made by Margaretha Ysselstein, its design based on a drawing that appeared in a 1987 issue of Calvinist Contact.

A mighty rushing wind

What if today the sound
of a mighty rushing wind
would fill this building?
And flaming tongues appeared
above each head
Our tongues becoming loosed
and eloquent
to bring the good news?

Perhaps we fear this mighty
rushing wind
Fear that it might blow
through us
demand our lives
our souls
our all.

Wanting just a little of the Spirit
to keep us through the day
but not a great mighty amount
rushing through us with a surge
of emotion
upsetting our conservative
poise

Wanting a little of the Spirit
to warm our lives
but not a flame so hot to sear
to cauterize our sinful
soul wounds
not so hot that we will be
compelled to share
our fire

Dare we sing Come Holy Spirit
with more than voices
knowing that he might come
filling us with exuberant praise
that needs to be shared?
Come Holy Spirit
Comforter, Counsellor, Lover of
my Soul.

Linda Siebenga
Lacombe, Alta.

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Sports

Book examines pro athletes' faith

Marian Van Til

NEW YORK — "Think about it. What takes up more pages in your newspaper — sports or religion?"

That's a question sportswriter Steve Hubbard asked himself and then set about to answer for the rest of us in a just released book called *Faith in Sports: Athletes and Their Religion On and Off the Field.*

Hubbard points out that sports stars are more likely to openly proclaim their faith than are famous people in other fields; and these days, the media are less likely to ridicule them for doing so.

At the same time Hubbard raises a question familiar to *Christian Courier* readers: have professional sports themselves become a religion in our society? "Who excites our youth more, Michael Jordan or Jesus Christ?" Hubbard asks.

Despite Jordan's godlike status, Hubbard thinks that not many people seek the true "meaning of life" in sports. And when children are asked about what concerns them most, they tend to talk about God having the answers, not Michael Jordan.

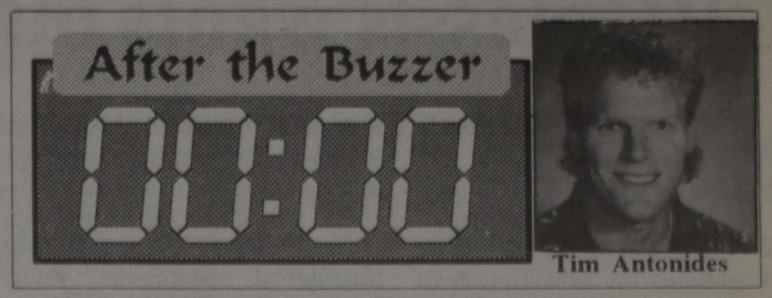
Wealth, fame don't satisfy

In the last decade, more and more professional athletes have turned to God — and many are vocal about it. "Now," says Hubbard, "they're making a very public display of it, and it seems to be embraced by a lot of society." Many such athletes have learned firsthand, they say, the Christian truth that wealth and fame don't ultimately satisfy.

Hubbard quotes San Antonio Spurs star David Robinson watching Michael Jordan hug his first Chicago Bulls championship trophy and thinking: "Her I am with five cars, two houses and more money than I ever thought I'd have. What more could I ask for? But where am I going? Here's Michael Jordan. He has more than me and, boy, I'd like to have some of the things he has. But is the world setting a trap for us? What I had should have been plenty. But no matter how much I had, it didn't seem like enough because material things can't satisfy your deepest needs. That's when I started to realize I need the Lord."

Christian athletes are not the only ones proclaiming their faith. Mahmoud Abdul-Rauf, a Muslim, caused controversy two years ago when he refused to stand for the American national anthem before a game. He said then, "I'm a Muslim first and a Muslim last. My duty is to my Creator, not to nationalistic ideology."

Golf clubs and humble pie



Tim Antonides

I'm not a golf fan by any means. There are two reasons for this. One, I'm terrible at it. I've had lessons and been taught the basic shots in meticulous detail. I could take every lesson possible but when I pick up a club, it's lights out. I look up too soon. I turn my wrist one millimetre too far to the left. The club head is tilted one degree off. My left leg bends a little too much. I don't "address" the ball properly.

In other words, a legion of tiny things team up to make the ball go slicing and hooking across tree tops and into water and sand. It drives me nuts. The only thing I like about my golf game is that I have so many natural, artificial and intangible factors to blame for how bad I'm shooting.

The second reason I'm not a fan of golf is that I hate watching it. Some people dislike televised golf because of its slow pace. Some detest its "rich boy" image of shiny white shoes and velvety red golf club covers. Others can't stand the stuffy politeness of courteous golf claps and replaced divots. This all ignores one basic fact about watching golf: it's monstrously boring.

CC FILES

Tiger Woods in action.

An enigma

I can't help but be interested in what Tiger Woods has been up to in the world of golf, though. Here's a guy who is 22 years old and has won seven PGA tournaments, with career winnings of close to $4 million — his career started *two*(!) years ago. Tiger is an enigma to me.

For starters, he's the quintessential sports marketing icon. Ever since he joined the pro golf world in 1996, sponsors have been tripping over each other trying to get him to endorse their shoes. T-shirts, golf balls, airlines, burgers or whatever product they're selling. Nike got to him first. You'd be hard-pressed to find a picture of Tiger without a black hat with the white Nike swoosh symbol. The guy's branded for life.

At the same time, Tiger Woods is a very humble, decent guy. He just recently won the $1.8 million BellSouth Classic tournament. His closing remarks to the press afterwards were this: "I didnt play all that great, but I got a couple of lucky breaks, which is what it takes. The only reason I won today is I got lucky breaks."

A trend would be nice

I can hardly believe my ears. Could this be? A young, rich, extremely successful athlete who's playing down his talent and talking about luck? "Luck" can't be what got a guy like Tiger to the level of excellence he's experiencing. He's obviously tremendously gifted. The humility it takes to downplay himself and attribute his success in part to luck is hard to miss.

This is great stuff! Maybe it's the start of a trend in which it will be more socially acceptable for professional athletes to show integrity and honesty in their actions and words.

Who knows, perhaps their speech could be marked by at least some measure of gratitude or humility? Can you imagine Deon Sanders (if you don't know him, he's a pro football player and the cockiest of the cocky in the sports world) saying in a post-game interview, "You know, I was a real jerk today on the field. I embarrassed myself and my team."

How about Patrick Roy saying, "I deserved to be benched after the first period. I let in four easy goals. I was a sieve."

It's a brave new world.

Tim Antonides teaches Grade 5 and coaches basketball at Surrey Chr. School, Surrey, B.C.

Education

Grad program to examine 'postmodern questions, age-old beliefs'

LANGLEY, B.C. (TWU) — In a first for Canadian graduate-level education, Trinity Western University has launched a Master of Arts program in religion, culture and ethics. The program is set to begin in September 1998.

"This interdisciplinary program brings faculty from various departments together to address an important problem, namely, to understand some of the crisis over rationality facing those with religious beliefs," says Dr. Phillip Wiebe, a director of the program. "Religion is under attack from science and from academics. This program will explore the reasons for this challenge to religion, including Christianity, and offer a defense for religious belief and faith."

As an interdisciplinary program, the Master of Arts in Religion, Culture and Ethics program encompasses history, philosophy, ethics and cultural studies. The program will examine the philosophical foundations of theistic belief, the historical roots of Christian thought and practice and the ethical implications of religion.

This program is thought to be unique in Canada, and will have an Ethics Institute associated with it that will foster research, debate, conferences and lectures.

Trinity Western University, located in Langley, B.C., is a privately funded Christian liberal arts university enrolling 2,700 students this year. With a broad-based, liberal arts and sciences curriculum, the university offers undergraduate degrees in 32 major areas ranging from business, education and computer science to biology and nursing, and over ten graduate degrees including counselling psychology and administrative leadership.

For our Calendar of Events, please turn to page 19

Comment

Computer time is not the 'best time'

Marian Van Til

There's a Bach cantata, meant for funerals, that has the title "Gottes Zeit is die allerbeste Zeit": "God's time is the very best time," meaning, God is in control, and all things — life *and* death — happen in his good time.

I happened to think of that cantata yesterday while musing about how the computer has changed our concept of time.

I have no fear of computers. They've made my job immensely easier, I relish their capabilities as a fast form of communication and I've developed a couple of very rewarding e-mail friendships. But the fact that computer technology changes so quickly is distorting our sense of the passage of time.

Recent is relative

We recently got new computers at the CC office, replacing five computers which ranged from five to 10 years old, courtesy of kind and generous supporters of *Christian Courier* and our recent charitable status, granted last year.

"Last year," in terms of dealing with the government may be "recent," but in the computer world it's reaching adolescence and well on its way to obsolescence.

Thus, the 10-year-old machine CC was using was a "dinosaur." But so was our five-year-old machine in terms of capacity, ease of use and, especially, speed. And as for using the World Wide Web as a reference source during our *tyrannosaurus rex* period, forget it. It just wasn't possible. Practically speaking, we had only e-mail capability, which itself, in terms of speed of access, was barely beyond the pony express stage.

At home, two months ago, my husband, Ed, and I replaced a four-year-old "slow" machine, courtesy of my tax refund from Revenue Canada.

How slow is slow?

How slow was it? It required waiting a minimum of five minutes (very often more) for a web page to gradually materialize, and many minutes more every time one wanted to move from one page to another, even within the same site. Thus, at home too, unless we desperately needed certain information and were willing to wait, the valuable online time it hogged was not worth with few results and ample frustration.

On my current computers at work (233 MHz, Pentium processor) and at home (266 MHz, Pentium) the average Web page will materialize in a few seconds (the *Babylon 5* and *Star Trek* websites — not things I normally browse at work! — took eight to 10 seconds; Microsoft.com took five).

In the "old days" when we were all on the verge of initial Web exploration, five *minutes* was fine and fast. Five minutes may be a life-span to some invisible crawling bacterial or viral beasts which I could have learned about on the Net had I been able to get the access, but in the saga of human existence, it's a blip.

But gradually even that "blip" became unacceptable simply because we knew the technological capability was out there to do it faster; much faster. So now we demand machines that do our bidding in not five minutes, but five *seconds*, or far less.

Four years, the age of Ed's and my "old" computer, in a human lifespan isn't much more than a blip either.

But in the computer world it seems to represent age-induced deficiency, at least by "current industry standards."

I got thinking about that, too, yesterday, when I was exploring a four-year-old multimedia home-educational CD by Microsoft which Ed picked up for me for a mere $7 (US).

The program is called "Multimedia Strauss." (Not Johan, the Waltz King, but Richard (Reekard), the tone poem and opera composer whose *Also Sprach Zarathustra* was immortalized in the now classic film *2001: A Space Odyssey*. The CD is part of a Microsoft series which featured great composers, including Mozart and Beethoven.

No ancient records

I say "featured," past tense, because though only a few years old in, say, "book years," there's nary a trace of this series in Microsoft's website product catalog.

I expected, perhaps naively (my training as a librarian kicking into gear), that at least *somewhere* on that website Microsoft might maintain a "browsable" inventory of every software program it has manufactured, as record companies and book publishers do with their products. Apparently not. Microsoft undoubtedly considers this series ancient history.

That's too bad. But by my perhaps less-than-state-of-the-art standards, the program is quite delightful, and will remain for some time a fascinating and painless way to learn about (or introduce your older children to) specific nuggets of Western civilization's great music, and as a bonus, to the orchestra, musical structures and terms in general.

While perhaps requiring more reading than some more recent programs of the type, this CD-ROM adeptly combines photos, music, the spoken and written word for an "interactive" look at three of Strauss's most popular tone poems, *Don Juan, Till Eulenspiegel's Merry Pranks* and *Death and Transfiguration.*

(A tone poem is an orchestral work which has an extra-musical story associated with it, and depicts that story musically, but which can also exist legitimately without the story.) "Multimedia Strauss" was written by composition and theory professor Russell Steinberg of UCLA.

Nine approaches

To let you know how much good stuff is packed into this program, it consists of nine "chapters": 1. A Word from the Author (a spoken-word introduction by Steinberg); 2. Pocket Audio Guide; 3. Close Reading; 4. Master Orchestrator (which includes a music glossary which pronounces names, plays short examples and acts as a fairly comprehensive general music dictionary); 5. Inside the Score; 6. The Tone Poem; 7. Pragmatic Romantic (Strauss is expertly set in his historical period and we learn of the influence on him of other greats such as Brahms, Wagner, Mahler and Berlioz, and of his influence on still other composers); 8. Prankster's Game (a lighthearted matching game based on *Till Eulenspiegel* which tests one's prowess at, among other things, remembering tonal fragments); 9. Bibliography (which points to many more resources, both books and recordings).

Each of these contains several sub-chapters. One can delve into each Strauss piece as superficially or as deeply as desired — in fact, measure by measure, if preferred, with the program always telling you where you're at in the music and what's happening in terms of melody, harmony, rhythm, orchestration and structure. (One thing not featured, as some other music CD-ROMs do, is an actual score which may be followed.)

Last but not least, it's also possible to play the CD on your stereo as simply an audio compact disk.

Time flies, fun or not

While exciting, cutting-edge software programs are appearing on store shelves literally every day, excellent programs such as this shouldn't get lost in the shuffle simply because, in the computer world, *Tempus fugit* ("Time flies") as a pseudo-sophisticated T-shirt states that old cliche.

Look around. You may still be able to find this, or one of the others in the series, in stores which have software bargain bins. (It runs on Windows 3.1, 95 or 98.) As with bargain recordings, you have to be willing to take a chance that what you bought will be worth even the relatively few dollars you paid for it. In my experience, it almost always is.

And somehow, buying such things seems to slow down time a little. Being four years out of date may be considered doddering senility in the computer world. But in God's time it's nothing. That's a comfort to me when I think about how antiquated my spanking new computers will seem four years from now.

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Personal Experience

Escape into the Korean way

by
Dirk J. Schouten

PHOTOS: DIRK SCHOUTEN

Students wear uniforms, share common haircuts and like to be in a picture with Dirk Schouten.

Henry David Thoreau went to the woods so that he could "live deliberately," away from the quiet desperation of conventional life. I never got past the first few pages of *Walden*, but I think I went to Korea for the same reason. Tired of Gen-X anxiety, I went to Asia to stop worrying about living and to start *doing* it.

It's now May, 11 months later, and I find myself in a small town two hours east of Seoul. With Communist North Korea only 40 miles away, military bases are scattered all over this farming community. Although all-out war no longer rages on the mountains or in the rice fields, I watch soldiers march on Main St. every other day. Mountains surround the town and a river snakes its way through it.

Living in rural Korea, the only Westerners I see are two Irish missionaries who live here as well. When I'm not at work, I'm traveling, climbing mountains, walking about town or trying to learn a few more words of this incredibly difficult language. I think Thoreau would have been proud; I'm living about as deliberately as I can.

The educational experience

I work as an English teacher at the local public high school. I teach alone and assist Korean English teachers with their own instruction. The job isn't as easy as it sounds. Korean and English have little in common and English education is still a developing science in Korea.

Classes contain 45-55 students, too many to allow for individual attention. What's more, nationwide exams stress reading, with virtually no attention paid to speaking. Changes in English education are coming, but not fast enough; too many schools continue to graduate students who can neither hear nor speak rudimentary English.

The educational system demands a lot from students. School, in a sense, is their life. They take up to 15 subjects spread over 40 class periods per week. Under the pressure of an upcoming university entrance exam, high school seniors stay at school until 10 p.m. every day. Most leave school only to spend a few more hours at a private institute.

Students wear uniforms, share common haircuts and clean the school every afternoon. They have to bow to teachers and other superiors. Teachers are firm, and sternly lecture students who misbehave. Corporal punishment is accepted and usually occurs in the form of a task which physically and psychologically drains the student (i.e., holding a book over one's head or kneeling on a cement floor for 30 minutes). About once a week, I witness a spectacular beating with a bamboo stick.

Ingrained respect

Yet despite the rigidity, my students seem happy. They are affectionate and gentle and rarely display aggression. It's natural for students to hold hands with each other while speaking (although I'm still a bit nervous about any male students trying to hold mine). Rumor has it that high schools in Seoul are becoming more violent and that students are beginning to protest against the strict regulations regarding the way they have to address teachers. In Kap'yong High, however, it's business as usual. My students show me so much respect I could just cry thinking of things I've said to former Christian school teachers.

In class, students work in groups rather than alone. Even when I teach, I'm overcome by the feeling that I'm talking to a single entity rather than a group of individuals. I've been told that Koreans' sense of community has been ingrained into their psyche due to centuries of oppression from other lands. The Japanese occupation of Korea, which lasted 35 years and ended with the conclusion of WWII, still causes tension between the two countries because Japan has yet to offer an unqualified apology. My students get excited whenever we talk about this in class. It appears that this antagonism will last well into the 21st century.

These days I carry an affinity for the Canadian flag which I've never carried before.

Dog meat and mountain climbing

Korea is 4,300 years old. Koreans are a one-blooded people, the Chinese being their closest ethnic relatives. In 1443, the Great King Sejong developed the Korean alphabet, still considered one of the most efficient alphabets in the world. Anyone can learn to read Korean in a few days. Understanding what you're reading, however, takes years of study.

Koreans eat spicy, fat-free food, probably the main reason they are as slim and handsome as they are. Having said that, it should be added that it's a lot different than what Canadians eat. I've had ox-blood soup and *bo-shin-tang*, a dish made out of dog meat.

Rugged mountains cover 70 per cent of Korea and every true-blooded Korean is an avid mountain-climber. Most Koreans are gentle and observant of others. Traditionally minded, they hold onto their way of thinking with an iron-grip. They are community-minded and look with skepticism at individuals. They go out of their way to treat their guests well and are almost ostentatiously polite.

Appropriation of American culture

Although globalization is bringing changes, Korea is still male-dominated. Many Korean men believe the perfect female is a submissive object of beauty. I've even met Korean men who are willing to debate the inferiority of women. Equally frustrating is the way many women accept this paradigm.

According to the Westerners who live here, a young Korean woman who has no ambition in life but to look good at all times and be a good little girl for her boyfriend, has been afflicted with the dreaded "Princess Disease."

Koreans are also big drinkers. How big? Well, to say drinking plays a small role in Korean culture would be like saying Mike Tyson has a small problem with his temper.

Koreans are proud of their culture and observe their customs without compromise. However, there also exists pop-culture, which is more ubiquitous than traditional culture, but harder to describe.

Perhaps the food and entertainment industries best demonstrate a balance Koreans strive to attain between loyalty to themselves and their desire for what we label "American." The results, however, are wacky mutations of the two cultures — Korean/American burger joints, amusement parks, clothing, music, etc.

The job isn't as easy as it sounds. Korean and English have little in common and English education is still a developing science in Korea.

I'm especially irked by Korean rap artists. These singers dress, strut, dance and gesture like American gangsta-rappers but certainly haven't spent any time in a big-city ghetto. Most of them are 16-year-old high school students. Does their innocence make the rip-off wrong? I'm not sure; I don't know much about art or cultural appropriation. At the same time, however, I wouldn't invite Calvin Seerveld over for a visit.

To say all Koreans fit into one of two groups — the traditional or the progressive — would be going too far. However, these sociological extremes exist. There are Koreans who prefer a Korea isolated from outside influences.

The fact that 36,000 American troops occupy post-war South Korea is a thorn in their side. But modern Koreans seem infatuated with the U.S. They love Hollywood, *try* to understand David Letterman, send their kids to American universities and dream of getting rich on the wings of globalization. And what's one way to make it to the Big Time? Learning how to speak English fluently. I don't know how often I've been approached to teach privately.

Dark days of debt

Last November, Korea fell into an economic recession, the worst of its modern history. With its debt at a nightmare level, it asked the International Monetary Fund for help. The IMF obliged by loaning billions, but has now taken over control of the economy. Massive unemployment is setting in and interest rates and taxes have risen dramatically.

Korea's currency, the *won*, has lost about 40 per cent of its value, and now in mid-May threatens to weaken further. The most startling news is how the suicide rate has escalated. Several months ago, four middle school girls jumped from a 20-story building. In their suicide note, they spoke to domestic problems caused by the recession.

Koreans hate the IMF, as well as the government they believe is responsible for the disaster. Hope rides on the 74-year-old shoulders of Kim Dae Jung, Korea's new president. Kim sees himself as a Christ-figure in Korea's return to economic health. Experts believe recovery is two years away.

No wealth, no room

Koreans dress well, carry cellular phones and drive shiny cars, but these pretenses do not accurately reflect the financial condition of the country. Simply put, there's no wealth in Korea.

There's no room either. With 45 million people crammed into an area the size of Minnesota, the two-bedroom apartment is the only choice for most citizens. Korea doesn't have the array of social programs Canada enjoys and the current unemployment crisis has many Koreans depressed.

The air in Seoul is polluted and every major city is crowded. Culverts and empty lots are full of garbage. Every small town has its share of stray dogs and cats who don't have a Humane Society chasing them down. I have to run from the bathtub to the kitchen stove to get more hot water.

The teachers had a good chuckle and the students went ape.

Although I'm a guest, there are times when I feel a certain pressure to do things "the Korean Way." This doesn't bother me much, although I've noticed that the Korean Way can often be an infringement on my rights.

My students show me so much respect I could just cry thinking of things I've said to former Christian school teachers.

Last November, I shaved my head bald. At school the next day, the teachers had a good chuckle and the students went ape. But the principal and the head of the English department thought differently. They escorted me into a separate room, where they told me that only convicts and protesters shave their heads. "Oh, that's nice," I said.

After a confusing silence, the principal said he wanted to know why I was protesting. Mr. Jeong believed I was upset with my apartment. It took me 10 minutes to convince them the haircut wasn't politically motivated and that I was content with my living arrangement.

Later, a group of teachers told me that shaving your head is not the sign of protest I was told it was. I think some of the best stories I'll ever tell will stem from my run-ins with "the Korean Way."

Ironically, the best thing about Korea will be determined by the individual. The same could be said regarding the worst thing. Personally, I'm wary of other English teachers who come from elsewhere. Many foreigners come to Asia running from something — an addiction, a relationship, family problems. They come to Korea believing it's the place to get realigned. What they repress is the knowledge that these problems followed them across the ocean.

Courting cynicism isn't a wise thing to do while living abroad, but I've met too many foreigners who give North America a bad name. It's startling to see how many foreigners roam the streets of Seoul with little interest in the millions of Koreans who surround them.

Moving toward less isolation

I don't know what to expect from the Korean of the future, but I'm guessing it will be much different than that of today. With a government which is now implementing Western-style practices into the country's political and economic arenas, the Korea of the 21st century will be less isolated.

Perhaps an intense battle will rage between those who want to go global and those who want to remain — to use their own words — "truly Korean." And that makes the present all the more exciting.

Thoreau didn't stay in the woods and I won't stay in Korea either. These days I carry an affinity for the Canadian flag which I've never carried before. Canadian writer Alistair MacLeod was right: you cannot not know what you do know. I'm Canadian and it's that simple. But the fact that I think nostalgically about my first three months in Korea makes me think that for the time being, I'm in the right place. And that's a worthwhile feeling — no matter where you are.

Dirk Schouten lives in Kap'yong, South Korea. You can contact him at:
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Opinion

The sound of one boy clapping

Michael Geisterfer

I happened to be sitting in the House of Commons when the vote on limiting compensation to hepatitis C victims infected between 1986 and 1990 came down. I was up in the galleries, about a bench row down from 15-year-old hepatitis C victim, Joey Hache. When he stood up and started his slow, even clapping after the vote, I felt a twinge of embarrassment for him. In the face of such powerful opposition, it seemed like such a futile gesture. Nothing would change and then he would be evicted from the chamber. Or maybe he would just stop clapping, grin sheepishly and sit down.

I could have laughed and cried at the same time. My insipid cynicism in the political process had just been given a serious jolt.

He didn't, though. He just kept on clapping, bringing his two small hands together, like a slow drumbeat. You could hardly hear it in the muted silence of the chamber. He continued undeterred, even when the burly security guard strolled over and pushed him back down in his seat. Joey didn't fight him, he just kept on clapping, bringing his hands together, over and over. A slow drumroll. A funeral march.

By this time of course, my embarrassment for him was gone. This wasn't a gawky teenager making a scene in Parliament, this was Elijah Harper holding his feather in the Manitoba legislature. This was the lone Chinese student standing in front of the tanks in Tiananmen Square. It was Rosa Woods taking her seat at the front of the bus, Mahatma Gandhi walking to the sea to gather his salt.

It was an inspiring sight: a 15-year-old boy with braces on his teeth and freckles on his face, standing alone over the greying heads of well-heeled politicians and the Prime Minister of Canada himself, clapping.

I wouldn't have had the guts to do it. Not at his age. Not even at mine. It would never occur to me to do something like that, something so outrageous and yet, so appropriate. If I were him, I would have just sat there and bottled my rage.

I watched him now with deep admiration. Others were watching him too. In the chamber below, Reform Party members caught sight of him being hauled from the chamber, still clapping, and they began pointing up at him and applauding excitedly in return. Soon the entire Opposition was on its feet, wildly cheering that 15-year-old. And screaming at him: Bravo! Bravo! Their cries echoed upward through the vaulted ceiling of the chamber.

I got caught up in the spirit of the moment for I suddenly found myself on my feet and I, too, was clapping. Feverishly. I couldn't stop myself. And in spite of the gravity of the moment, I was grinning like a teenager, hardly able to contain my glee. You are not supposed to do that, of course, clap like that up in the galleries. No matter what happens down below, visitors are supposed to maintain their decorum at all times. And remain in their seats.

I was doing neither, and it didn't take long for the security guard to get my number. I felt him tapping me urgently on the shoulder, growling under his breath for me to sit down or he'd have to kick me out. I did, of course. I'm a middle-aged, well-heeled professional myself. I obey the rules. So I sat down when he told me to. But not for long.

Within seconds I was back on my feet again and this time I was waving at the members of the Opposition, and yelling at them: Thank you! Thank you!

I'm not sure why, except that I felt in my heart that something almost epiphanic had occurred in the chamber. Something that transcended mere partisan politics. I have personally never seen all members of all the Opposition parties — Reform, Bloc, NDP and PC — so united in a common cause, and so passionate in their support of it.

Joey's slow, quiet clapping had by this time swelled to a deafening roar as not just I, but most of the adults in the galleries and the entire opposition cheered and applauded and waved. I was still grinning as they led me out of the gallery and into the hallway. Others were crying. Sobbing, in fact. The ones with hepatitis C. I think I might have cried then too, and though I didn't, it was not social decorum that held me back this time. I don't have hepatitis C and somehow it didn't feel right for me to appropriate their particular suffering for myself.

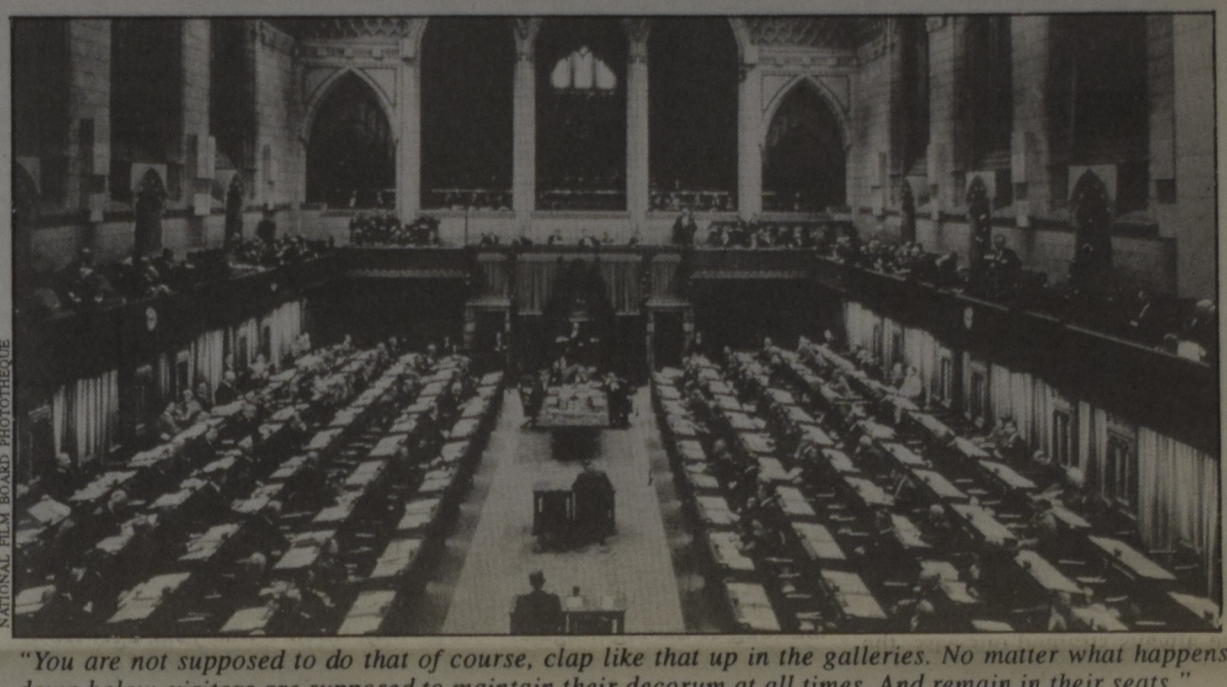
Still, I could have laughed and cried at the same time. My insipid cynicism in the political process had just been given a serious jolt, for though I was deeply saddened by the Liberal handling of the hepatitis C vote, I was remarkably inspired by the reaction of all of the Opposition parties to it. A reaction that was in turn triggered by the clapping of that solitary 15-year-old boy, Joey Hache.

There are times when things come into such sharp focus that we find ourselves acting instinctively, from the heart, instead of through our more plodding intellects. We simply know what the right course of action is, and we do it. This usually occurs in a crisis, like when we see a child running into traffic, or during a natural disaster when we see people suffering and we respond to their need. We did it after the flooding in the Saguenay, then in Manitoba and again last January during the Ice Storm. In each of those cases, we did the right thing. We stepped out of our own particular worlds and reached out to help others, triggered by the images of suffering we saw on our television screens.

It may all be happening again, only this time the trigger may not be quite as dramatic as a natural calamity. It may be as simple as the soft clapping of a 15-year-old boy, waking us up. Calling us to action. The thing was, you really had to strain to hear it, such a small sound in such a large space. It took the Opposition members about five minutes to tune into it.

In my more cynical moments I worry that we're going to miss this one. Then I think of all those Opposition members finally hearing it, leaping to their feet, roaring their support — Reform, NDP, Bloc and Conservative. And then I think, no, we'll hear it.

Michael Geisterfer is a freelance journalist who lives in Aylmer, PQ.



NATIONAL FILM BOARD PHOTOTHEQUE

"You are not supposed to do that of course, clap like that up in the galleries. No matter what happens down below, visitors are supposed to maintain their decorum at all times. And remain in their seats."

GREENPEACE
Green Tip

(NC)—If you are having difficulties with unwanted insects in your garden, try this spray recipe: Blend 2 or 3 very hot peppers, 1/2 onion and 1 clove garlic in 4 quarts/litres of water, boil, steep for two days and strain. Put the liquid in a spray bottle and apply to plants which are attracting insects. This mixture can also be frozen for future use.

If you would like a free copy of "Stepping Lightly on the Earth, Recipes for Responsibility," please write: Greenpeace Information Office, 250 Dundas Street West, Suite 605b, Toronto, Ontario M5T 2Z5.

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Reminiscence

A nightingale sings

Sonia Jones

When I was a child growing up in postwar London, my mother often spoke of a nightingale that sang in Berkeley Square. This nightingale was the subject of a song that was very popular during the war, for it brought hope to the soldiers on the front lines and comfort to their families at home.

"You can't go home again," said Gordon firmly. "Ask Thomas Wolfe."

My mother was especially fond of this song because we lived a stone's throw from Berkeley Square. When we came home from school she would ask us if we had heard the nightingale sing, but although we always strained our ears, the obdurate bird remained silent whenever we were around.

"Too bad you missed it," my mother would say. "The nightingale has the sweetest, purest song in the world. When you hear it, you will always be reminded of home. You must learn to recognize its voice."

My childhood years in London were thus clouded with the haunting fear that I was missing out on something ineffably beautiful. Apart from this, our lives were relatively normal. Food was strictly rationed, the porridge at school tasted like silver polish, and the school rooms were so cold we got chilblains.

But there was still much to enjoy in spite of the rigors of wartime Europe. On our way home from school we would stop off at the pet shop in the Mews to commune with the exuberant puppies in the window, and after tea we would play vigorous games of hide-and-seek to keep from getting frostbitten in our hopelessly underheated house.

In due course we children grew up, scattered and settled down to the daunting business of raising families of our own.

I ended up in Nova Scotia, where my husband and I owned and operated a dairy farm in Lunenburg. Every evening our two daughters, Valerie and Victoria, would go to the barn to milk the cows while I made yogurt on the kitchen stove. In those peaceful moments my mind would harken back to my childhood in England.

"Gordon," I said one night. "I've been thinking...."

"Uh oh," he said, looking up from his paper.

"I've been feeling a bit homesick lately. Wouldn't it be nice for us to visit my old house in London? We could listen for the song of the nightingale."

"You can't go home again," said Gordon firmly. "Ask Thomas Wolfe."

As I stood with Gordon and the girls in Berkeley Square my heart swelled with a profoundly arrogant sense of ownership. This was *my* Berkeley Square, and nobody else's! People were walking along the sidewalk, busily going in and out of buildings as though they knew exactly what they were doing, but I wasn't fooled. They were all newcomers, trespassing on private property, totally unaware that right there in their midst stood the real owner, home at last from her long journey to a distant land.

"I'm heum!" I announced to the world, turning to beam triumphantly at my thoroughly mortified family.

H. V. THOMSON

"The nightingale has the sweetest, purest song in the world. When you hear it, you will always be reminded of home. You must learn to recognize its voice."

"Mom, please don't speak with a British accent," moaned Vicki. "People will think you're making fun of them."

"But I come by it honestly," I objected. "I used to speak this way when I was your age. *How now, brown cow, grazing on the green, green grahss.*"

"It's going to be a long day," sighed Valerie.

We soon found ourselves standing on the doorstep of 49 Charles Street. The building still looked exactly the same as before, with its varnished oak door flanked by two tall marble pillars. I rang the bell smartly and stood back, my arms folded confidently over my chest.

A pale blue eye and an angular nose made their appearance at the window of my father's study. I did my best to look reassuringly respectable. A moment later the front door opened a crack and the pinched, quizzical face of a middle-aged woman appeared from the darkness beyond.

"Excuse me, but you're living in *my* house!" I smiled.

CLIVE SAWYER

London's Berkeley Square, which the Victorians used to say was full of trees and hansom cabs. The 250-year-old trees remain, but the cabs have now given way to handsome cars.

"I *beg* your pardon?" replied the woman, staring at me in blank confusion.

"I was only kidding," I said quickly, sorry I had used an opening gambit that had failed so completely to amuse her. "I didn't mean to startle you, but it so happens I was born in this house, and I've brought my family for a visit."

"This is a brokerage firm, Madam," said the woman impatiently. "We are very busy right now. I'm afraid we have no time for a visit."

"Oh please," I persisted. "We'll be very quick. We'll be in and out before you can say Jack Robinson."

"We don't have a Mr. Robinson here."

"We won't disturb anyone," I pleaded. "We'll be as quiet as mice."

"That's not the point, Madam. It's a question of security."

"Security? No, no! You don't understand. We're not here to *rob* you!"

"One never can be sure, can one?" said the woman, looking at me oddly.

I took her question to be an open invitation for me to prove our previous ownership by describing the inside of our house. I ended up telling her far more than she wanted to know about oak wood panelling, the location of fireplaces, the details of decorative friezes, and anything else that might persuade her of the truth of my story. "So you see," I concluded, breathless from the effort of trying to be succinct yet convincing, "we're not front men for a gang of thieves. It would be pointless for us to come here to case the joint. I already know this house inside out. I used to play hide-and-seek in every single room."

"Just wait here a minute," she sighed, turning and closing the door firmly behind her.

"Let's *go*, Mom," said Valerie urgently.

"It's okay, we don't need to see your old house," Vicki chimed in.

Just then the woman reappeared in the doorway, accompanied by a slim, nervous young man wearing a bow tie that supported a wobbly Adam's apple.

"This is Edward from accounts receivable," she told us. "He'll show you round. But you are not to trouble anybody, and you must not stay long."

The desks and file cabinets of the brokerage firm faded away as I remembered vivid scenes from my childhood. Here was the study where Nigel and I made model airplanes (I could smell the glue), and there was the spot where I taught Heather to walk (I could hear her cries of delight). Here was my mother's boudoir where Wilda put a spider in her powder box (I could see the little pink powdery thing scrambling away when my mother opened the lid. I don't know which of them was more terrified).

"Excuse me, Madam," came the peremptory voice of the woman from the brokerage house. "Edward is needed downstairs. You'll have to leave now."

My daughters were thrilled to be out of the house and back on the street at last, but I just couldn't leave my old neighborhood without taking a quick peek at the pet shop around the corner in the Mews.

"Mom, *please!*" said the girls in unison. "We've heard enough stories about your childhood for one day. Besides, you're embarrassing us!"

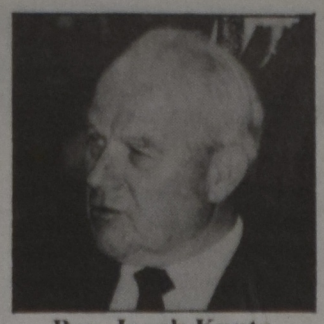
To my disappointment the pet shop had been turned into a camera store, and a display of photography equipment now filled the deep window casement where the puppies used to frolic in the afternoon sun.

"Never mind," said Gordon, wanting to comfort me. "You're out of film, aren't you? Let's go in and get a few more rolls."

As I was paying for the film I asked the woman at the cash

Continued on page 13...

Church press quotes



Rev. Jacob Kuntz

Billy Graham and the President

In view of the allegations concerning U.S. President Clinton's (mis?)conduct, many people have wondered: what does Billy Graham say about all this? He is known to be very close to the President. Does he still have confidence in Bill Clinton?

ChristianWeek ***(April 14) printed an article by Graham that was originally published in the*** **New York Times.** ***From that, we quote the following:***

"It has been my privilege to know 10 presidents, some as close friends. I knew most of them before they ever became president, and have been in their homes and glimpsed their family lives. I have had long talks with them. All faced temptations and pressures most of us can barely imagine.

"Don't get me wrong; most of the presidents I have known were dedicated and thoughtful men who sincerely sought to serve their country. When I learned later of moral failures or compromises in some instances, it grieved me deeply.

"Only time will tell whether President Clinton has betrayed the trust we have placed in him as our leader. All politicians have a special responsibility because the people have voted them into office.

"I have known President Clinton as a personal friend for many years. I led the inaugural prayer at both of his inaugurations. He first came to hear me preach when he was a boy. I hope and pray for his sake, the sake of his family and for our nation, that he is not guilty of the things he is alleged to have done.

"We need to pray fervently for him, for everyone involved in the controversy and for our country. The Scripture says: 'Righteousness exalts a nation, but sin is a disgrace to any people.'

"The greatest need in America at the moment is for a moral and spiritual renewal. This comes, I believe, only as we turn in repentance and faith to the living God, who stands ready to forgive and renew us from within."

Dissension in the church

Few denominations experience as much dissension among its members as the United Church of Canada does. The fact that not all share the same opinion on issues is not new, of course, but it makes a lot of difference how people dissent.

From the "Observations" of editor Muriel Duncan (The Observer, ***April 1998) we take these remarks:***

"Suppose you don't agree with your denomination on a major issue, a fundamental principle. What if you are convinced your church is seriously off-track? Has lost its moral compass?

"Not exactly a new question for the United Church of Canada. This denomination takes frequent stands; some seem wise, some wrongheaded, depending on where you stand. So we have dissenters, people who are trying to change the decisions of their church, people who are trying to change the decision makers.

"If you are in that predicament, you will make sure you have all the information. If it is as bad as you fear, you can seek change through the church courts, sending petition from congregation to presbytery to conference to general council.

"Or you can make views known by sending a letter to the editor of this magazine, and/or the leaders involved.

"But sadly, sometimes people feel so powerless they take their frustrations out on what they can control — their givings to the Mission and Service Fund or their *Observer* subscription. Neither of which have much effect on the real object of their displeasure.

"In extreme cases, some people leave the denomination that has been their home for their whole life.

"There has to be a better way to influence church leaders.

"It isn't easy for anyone of us to disagree publicly with our church. It is painful to come to the conclusion that we have to. But if conscience demands action, we need respectful, positive means of speaking out. Statements of faith and conviction can be a healthy, honorable way to further the discussion we need."

The 'notwithstanding' clause

The **Catholic Register** ***of April 20 devotes an editorial to the "notwithstanding clause in our Constitution. There are people in Alberta who feel that the provincial government should have used this clause in the case of the Supreme Court's decision with respect to Delwin Vriend — and then should have gone its own way.***

The **Register** ***defends this clause forcefully and regrets that it has been so "unfairly maligned."***

"It may be one of the less poetic words in the English language, but the term 'notwithstanding' covers one of the most useful clauses in the Canadian Constitution. This provision — a sort of legal atomic bomb for legislatures — has been so unfairly maligned that it has become nearly untouchable.

"And this is a shame. It's a shame because the notwithstanding clause provides the only constitutional guarantee that Canada remains a democracy ruled by representatives elected by the people. Without it, the country is effectively in the hands of nine judges who must submit to no scrutiny whatsoever. The power of the Supreme Court of Canada over the law is almost untrammelled, unmatched in this country since the days of the Family Compact of Upper and Lower Canada.

"Since the Charter of Rights and Freedoms was enshrined in the Constitution in 1982, Canada has undergone a legal and cultural revolution. We have evolved from a society whose ethos was typified by the 'peace, order and good government' of the preamble to the 1867 British North America Act to one characterized by the idolization of American-style individual rights. The Supreme Court, as chief arbiter of the Constitution, has been one of the most important channels for this change.

"This evolution was highlighted again earlier this month. The Supreme Court slapped down a decision by the Alberta Court in the case of Delwin Vriend, a homosexual teacher who had been fired by a private Christian school."

"This debate has gone beyond the issue of homosexuality. It challenges our whole understanding of how we govern ourselves as a nation.

"Things might be different if we had a U.S.-style public approval process for Supreme Court judges to go along with their new power. Or elect judges to give them the best legitimacy a democracy can provide. But we don't.

"Instead we have judges who admit they have their own biases yet believe they know better than elected representatives what is best for the country. Even if politicians are not as responsive as we would prefer, at least the option exists of throwing them out of office. There is no such option for judges.

"Hence the need to have a notwithstanding clause — and to use it."

On worship styles

In its report to the biennial convention of the Mennonite Brethren (to be held in Burnaby in July) that church's Board of Faith and Life submitted three exhortations for the churches. They exhorted the congregations:

1. to keep Word and deed together;

2. to keep a balance between contemporary and more traditional styles of worship;

3. to maintain Bible-based preaching.

The second exhortation does not solve today's worship problems, yet is relevant for more than one denomination:

"In the last decade, some of our churches have experienced considerable tension due to experimentation with new styles of corporate worship. The deliberate and often rapid move away from the hymnody of past generations, and the introduction of contemporary songs in particular, have been rather painful for many of our members.

"The Board of Faith and Life has no desire to prescribe specific forms of worship or specific idioms in music. However, as a board, we would like to caution our churches not to let innovations in worship styles undermine the unity of our congregations. We should make a concerted effort to bridge the generation gaps in our worship forms. Although our efforts to be contemporary have merit, we should not neglect the hymnody that has nourished the inner life of so many of our seniors.

"Churches should strive to shape their worship in such a manner that the entire congregation is built up and people in the community are attracted."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont.

Meditation

The fear of God

Bob Hostetler

The church of today may be warm, welcoming and worshipful, but if it does not recover a healthy fear of God, it will not be biblical.

Try it some time: ask a friend if he or she fears God.

You're likely to get an interesting response. He may smile uncertainly. His left cheek may start twitching uncontrollably. Or her eyes may glaze over as if you'd just recited the entire book of Lamentations from memory.

No one talks about the fear of God anymore; it seems an antiquated phrase, an outdated concept. Our governments no longer acknowledge God. Our churches have effectively revised the psalmist's words to say, "The *love* of the Lord is the beginning of wisdom." And individual Christians no longer look to God as the moral authority in their lives.

But the fear of God is not passé. It is as current as the front page of the newspaper. I don't believe it's a coincidence that the fear of God disappeared from our culture — and our churches — at about the same time that our morals began to deteriorate and pathological behaviors began to proliferate.

We must restore the fear of God — a healthy, biblical fear of God, such as the prophets and apostles knew — in our lives, families and churches. If we do not, we will not be promoting biblical Christianity.

Fear with a purpose

I am not suggesting that God is a monster from whom we must cower. The fear of God is not the kind of fear that churns the stomach and makes the hair stand on end, nor even which causes the worry that keeps people awake at night. It is, instead, a profound awareness of God and reverence for who he is and what he can do. It is fear with a purpose.

We must fear God because he is God. It is natural for us humans to respect and admire talents and abilities beyond our own. Yet even our greatest abilities are less than puny when compared to the might and majesty of God. He is so far removed from us in holiness, power, wisdom and love that we cannot compare to him, we cannot fully comprehend him, we cannot even approach him without mercy.

We must fear God because he is the source of all good things. "He will fulfill the desire of those who fear him," sang the psalmist (Psalm 145:19). All that we are he has made us. All that we have he has given us. All that we lack he can provide.

We must fear God because he is the judge of good and evil. Solomon wrote, "The conclusion, when all has been heard, is fear God and keep his commandments, because... God will bring every act to judgment, everything which is hidden, whether it is good or evil" (Eccl.12: 13-14, NASB).

We must fear God because he holds the power of life and death. Our lives are in his hands; "It is of the Lord's mercies that we are not consumed" (Lam. 3:23, KJV). "See now that I, I am he," God says, "and there is no god beside me; it is I who put to death and give life" (Deut. 32:39 NASB).

We must fear God because it is for our own good. God promises blessing for those who fear and honor him: "And they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me always for their own good, and for the good of their children after them" (Jer. 32:39, KJV).

Potent combination

When my wife was a child, her father seemed, at the same time, the most loving and most awe-inspiring man in the world. She loved cuddling in his arms, but she also thought he was the strongest creature on earth. That potent combination of love and respect delivered her from many dangers. She stayed away from the knife drawer in the kitchen. She played only when she was allowed. She ate her vegetables. You might say that her love for her father made her willing to obey him, and her fear made her unwilling to disobey him.

Similarly, God wants his children to love him wholeheartedly, but he also wants them to fear him, to respect him, to reverence him, because he knows that such a potent combination of emotions will be for our own good, and for the good of our children after us.

It is that fear of the Lord that we must reclaim and revive in our churches and families — and in ourselves. We must reverence him; we must acknowledge him. Not just in theory, but in practice. The fear of the Lord must pervade our lives; it must be in the stories we tell our children, in the way we live, the way we think, the way we talk. Then we will discover that the fear of the Lord is not only the beginning of wisdom; it is also the beginning of an authentic, fulfilling, *loving* relationship with him.

Bob Hostetler's books include the ***best-selling*** Right From Wrong *(co-authored with Josh McDowell) and* They Call Me A.W.O.L. *His latest book is entitled,* Holy Moses! (and Other Adventures in Vertical Living). *He lives in Hamilton, Ohio.*

A nightingale sings

... continued from page 11

register if she knew that the camera store had once been a pet shop just after the war, but she had heard nothing about that.

"Tell me," I said, leaning over the counter and speaking confidentially to her as she dropped the films into a plastic bag. "Sometimes, when you're here alone at night, do you hear the yip of little puppies wafting across the years?"

"That'll be five pounds, ten shillings," she said, handing me the bag.

Back on the farm in Lunenburg, I sat on the porch shelling peas while I looked out over the ocean, listening to the waves lapping against the shore. The sun was setting behind the Back Harbour, casting a golden glow over our Jersey cows as they emerged from the barn after the evening's milking.

How now, brown cow, grazing in the green, green grahss....

"Mom!" cried Vicki, as she and her sister trudged back from the barn. "Guess what! We think we heard a nightingale!"

"Yes," said Valerie. "It must have been. It had such a beautiful voice!"

"But it sounded sad, too," added Vicki wistfully.

I smiled as they recounted the details of the song of the nightingale, not wanting to tell them that there were none to be found in Canada. As they sat down next to me to help me shell the peas, I thought of my mother's words when we were children in London.

"The nightingale has the sweetest, purest song in the world. When you hear it, you will always be reminded of home...."

But "home" was now a brokerage firm, and even the puppies were no longer remembered at the camera shop in the Mews. Maybe Gordon was right. You can't go home again.

Suddenly the clear, melancholy notes of a distant bird pierced the air, and the children looked quickly in the direction of its song.

"There it is!" exclaimed Vicki. "Did you hear it?"

"Yes," I said. "I heard it."

I knew then that the song we all yearn to hear — that sad, loving song calling us home — is the still, small voice that brings hope and comfort to God's creatures here below. It is a gentle whisper that speaks in the silence of the heart. We recognize that voice, and we follow.

Sonia Jones is a freelance writer and the author of "It All Began with Daisy," *a humorous story about a brown cow that grazed contentedly on the green grass of their sea-side farm in Lunenburg, N.S.*

How to cultivate a healthy fear of God

Bob Hostetler

1. Read the Old Testament. Christians are "ministers of a new covenant" (2 Cor.3:6), but our God is the same almighty and holy God who commanded fear in the Old Testament.

2. Take sin seriously. We "love the sinner," as we should, but modern Christians often forget to "hate the sin." We cannot worship a holy God and disregard sin in our lives.

3. Sing the old hymns. Contemporary praise and worship music has renewed the worship experience of many believers. But it is hard to improve upon the depth of such hymns as "Immortal, Invisible, God Only Wise," "Holy, Holy, Holy," and "Before Jehovah's Aweful Throne."

4. Change your prayer posture. If you usually pray in a chair by the window, try kneeling to physically demonstrate your fear of God; if you're accustomed to kneeling, pray in a prostrate position, face down on the floor to emphasize your abjection before God.

5. Fast. Some Christians still fast today, but most often it is done in an attempt to prevail upon God. Consider fasting for a meal or a day, not to beg something from God, but to bow yourself before him.

6. Rediscover solitude. When's the last time you were alone, and quiet, in a place that inspired appreciation for God and His majesty? Schedule some solitude into your week, month or year; take a long hike in the woods, find a secluded corner of an arboretum, or spend a few hours beside a quiet lake to remind yourself of God's sovereignty.

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(Revised February 1, 1995)

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All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

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a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

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We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

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ADEMA:

With joy and thanksgiving to the Lord, John and Gerdie Adema, are pleased to announce the wedding celebrations of:

our son

STEVEN JOHN
to
JENNIFER KATHRYN MOULE
on June 13, 1998

and our daughter

ELAINE JOANNE
to
BRENT KENNETH VAN LAARE
on July 18, 1998

Mailing address: R.R. #5, Georgetown, ON L7G 4S8

Anniversaries

Koudekerk a/d Rijn Fort Macleod
the Neth. Alta.
1948 June 15 1998

"...if Thy presence go not with me, carry us not up hence" (Ex. 33:15).

We thank God for the 50th anniversary of our parents, grandparents and great-grandparents

GERRIT and MARIE WIEGMAN
(nee VERBREE)

Nita & Andy Slingerland — Fort Macleod, Alta.
Marian & Rick (Tyrone, Anissa), Marvin, Brian
Joanne & Marvin Fowler — Airdrie, Alta.
Kimberley, Robert
Henry & Kathy Wiegman — Beaumont, Alta.
Kaitlin, Jon, Aaron, Renee

We also remember the 50th year of their arrival in Granum, Alta., on July 20, 1948.

Address: Box 724, Fort Macleod, AB T0L 0Z0

Personal

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Obituaries

Hoornsterzwaag Brampton
Fr., the Neth. Ont.
Aug. 22, 1911 - April 29, 1998

"I love the Lord because He hath heard my voice and supplication" (Ps. 116:1-9).

After much suffering the Lord called her home at last.

GRIETJE SIKKEMA

Dear beloved mother of:
Evert & Kay Sikkema
Audrey & Peter Straatsma
Jack & Theresa Sikkema
Appi and Susan Sikkema
17 grandchildren and 39 great-grandchildren.

Correspondence address:
Audrey and Peter Straatsma,
115 Elliott St., Brampton, ON
L6Y 1W5

Teachers

AGASSIZ, B.C.: Teaching position at Agassiz Chr. School, Sept. 1998 - June 1999. Grade 3/4 class of 15 students. Qualifications: Committed Christian, certifiable with B.C. College of Teachers, interest/expertise in physical education/coaching, computer literate.

Agassiz Chr. School
Box 3230
Agassiz, BC V0M 1A0
Fax: (604) 796-9519

PRINCE GEORGE, B.C.: Cedars Chr. School is accepting applications for their newly-established high school. Cedars is a denominationally diverse community consisting of 315 K-12 students.

Interested applicants may forward their resume and educational philosophy to:

Mr. Brian Kenna, Board Chairman
Cedars Chr. School
701 N. Nechako Rd.
Prince George, BC V2K 1A2

FRUITLAND, Ont: Fruitland John Knox Memorial Chr. School invites applications for a **37.5 per cent part-time Administrative Relief Teacher** for the 1998-1999 school year. The ideal candidate will possess a valid provincial or state teacher certificate, a Christian School Teacher Certificate (CSTC) and have a few years of successful teaching experience in Grade 6 to 8.Persons interested in this position should contact **Mr. J. de Jager, Principal, at (905) 643-2460** in order to receive application forms. Applications will be received until the position has been filled.

Teachers

HOUSTON, B.C.: Houston Chr. School needs to fill an **elementary maternity leave** from Oct. 26, 1998 to April 1, 1999. The position is 50% and mainly involves helping students with learning difficulty.

Inquiries will be welcomed by **Jack VandenBorn**, Principal at:

Houston Chr. School
P.O. Box 237
Houston, BC V0J 1Z0
Phone: (250) 845-7736
Fax: (250) 845-7738
E-mail: hcs@mail.bulkley.net

TORONTO, Ont.: Willowdale Chr. School invites applications for **a 40% Grade 3 teaching position** — five afternoons a week. CSTC's are appreciated. We are also looking for an **after-school program director** from 3:30-6:00 p.m. These two jobs ideally will be combined into one. Please address your questions or your letter of application and resume to:

Mrs. C. Bootsma, Principal
Willowdale Chr. School
60 Hilda Avenue
North York, ON M2M 1V5
Phone: (416) 222-1711
Fax: (416) 222-1939

Church News

Christian Reformed Church

Change of worship time and venue:

— **Calvin CRC, Dundas**, Ont., will be meeting at the Strabane United Church, corner of Regional Road 504 (Brock Road) and Concession 8 West, Flamborough, due to the renovation of the education/fellowship facilities. Services will be held at 9 a.m. and 7 p.m., effective May 31, 1998, until mid to late October 1998.

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(905) 623-6049

Obituaries

"I will dwell in the house of the Lord forever" (Ps.23).

TOM (TEUNIS) TIMMERMAN

On Sunday, May 17, 1998, in his 86th year, surrounded by his family, Tom went home to be with his Lord. Devoted husband of Helen for 52 years. Much loved father and grandfather of:

Ralph & Mary — Ottawa, Ont.
Paul, Mark
Willy & Dick Nywening — Strathroy, Ont.
Elizabeth, Jennifer, Arden, Derek
Jerry & Marlyn — Ottawa, Ont.
Shelly, Kevin, Ken, Ryan
Tom & Barbara — London, Ont.
Joel, Elyse, Zachary

The funeral service that celebrated his life was held on May, 19, 1998, at Bethel Chr. Ref. Church, London, Ont., with Rev. Gerrit Haagsma officiating.

Correspondence address:
Mrs. Helen Timmerman,
90 Baseline Road, Apt. 210,
London, ON N6J 1V2.

SAFE KIDS WEEK

June 1 - 7, 1998

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Classifieds

Events | **Job Opportunities**

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

May 29-31 Singles Conference at Redeemer College, **Ancaster**, Ont. Theme: "Hope Set High." For info. and brochure call (905) 387-1628. (#)

May 30 CPJ's 1998 annual meeting, 7 p.m., 229 College St., **Toronto**, Ont. Keynote by Gerald Vandezande on "The Scandal of Poverty and the Crises of Politics." Info.: (416) 979-2443.

May 31 Dutch worship service led by Rev. Harry A. Vander Windt, 3 p.m., CRC, **Ancaster**. Ont.

June 1 "Love Under The Lights," a dramatic concert by Carol Ann Feldstein, Kevin Bradshaw and Leslie de' Ath, featuring songs from Phantom of the Opera, Les Miserables, My Fair Lady, Fiddler on the Roof. etc. At 8 p.m., Redeemer College Auditorium, **Ancaster**, Ont. Tickets $8. Info.: (905) 648-2131.

June 3 Public ceremony in honour of the publication of the book, "The Netherlandic Presence in Ontario: Pillars, Class and Dutch Ethnicity," by Frans Schryer, Professor of Sociology and Anthropology at the University of Guelph. At 1:30 p.m. in the front foyer of Redeemer College, **Ancaster**, Ont. Prof. Schryer will be available for signing the books.

June 6 Organ/harpsichord concert by Jonathan Oldengarm, 7:30 p.m., Benton Baptist Church, **Kitchener**, Ont. Info.: (519) 338-3214.

June 6 Fortieth anniversary celebration of the Calvary CRC, **Ottawa**, Ont. Special service on Sunday at 10 a.m. Info: (613) 821-1911. (#)

June 8-11 Eighth Annual 4-Day Evening Walk (Hikers' Festival). at the Royal Botanical Gardens, **Burlington**, Ont. Registration at RBG Centre each day at 4:30 p.m. For info. call Bill Haartman at (905) 383-6319.

June 10 "Hollandse Dag," 10 a.m., Community Centre, **Moorefield**, Ont. Info.: (519) 638-2053. (#)

June 10 "Hollandse Dag," 10 a.m., First CRC, **Kingston**, Ont. Speaker: Rev. Allan Groen. Info.: (613) 384-2493.

June 11 Noon-hour organ recital by Jonathan Oldengarm, St. Paul's Anglican (Bloor & Jarvis), **Toronto**, Ont. Info.: (519) 338-3214.

June 20 Timothy Chr. School (Etobicoke) celebrates its 40th anniversary! Open house at 4 p.m. at 28 Elmhurst Dr., **Etobicoke**, Ont. Social time (4 p.m.) and celebration dinner (6.15 p.m.) at Toronto District Christian High, 377 Woodbridge Ave., **Woodbridge**, Ont. Advance ticket sales only! Info.: (416) 741-5770. (#)

June 20 "Grunneger Picnic," 10 a.m., Grand River Conservation Authority Park, **Rockwood**, Ont. For info. contact Harry Klungel at (519) 235-0719. Grunnegs proat'n!

June 21 A major 15-yr. retrospective art exhibition by George Langbroek which includes 50 etchings and drawings. At 2 p.m. at Rodman Hall Arts Centre, a national gallery located at 109 St. Paul Crescent, **St. Catharines**, Ont. Show continues till Sept.11. Info.: (905) 684-2925.

June 24 "Canadian Picnic" of the Lake Alfred Winter Ministry of Florida, 10 a.m., South Side Park, **Woodstock**, Ont. Info.: (519) 421-0431. (#)

June 24 Organ recital by Jonathan Oldengarm, 12:15 p.m., St. Paul's Cathedral, 472 Richmond St., **London**, Ont. Info.: (519) 338-3214.

June 27-28 Fiftieth anniversary celebration of the Community CRC (formerly First CRC), **Kitchener,** Ont. For info. call the church office at (519) 743-9482. (#)

July 13-31 ICS/Wycliffe-sponsored Summer School, 229 College St., **Toronto**, Ont. For more info. contact John Franklin at (416) 979-2331. Toll free 1-888-326-5347. E-mail: franklin@ultratech.net

Sept. 26 Toronto District Chr. High School's 35th Anniversary Celebration Dinner! All friends of TDCH are invited to attend this event at the school, **Woodbridge**, Ont. Tickets $35, order through the school office beginning May 1, 1998. Tel. (905) 851-1772.

Oct.11 First CRC, **Owen Sound**, Ont. celebrates its 50th anniversary! Variety program on Friday. Homecoming tea/dinner on Saturday. Special service on Sunday. Info.: Linda DeBoer (519) 371-8192. (#)

Youth Director

Maranatha Chr. Ref. Church of Cambridge, Ont., is prayerfully seeking a non-ordained Youth Director for its youth programs. This is a new half-time position. Please apply in writing and in confidence **by June 25, 1998**, (include a brief statement of personal faith with your application) to: **Youth Director Search Committee, Maranatha Chr. Ref. Church, c/o Brent Miedema, 49 Woodland Dr., Cambridge, ON N1R 2X7**, Canada. **Phone: (519) 623-5715**. A detailed job description is available by calling the above telephone number.

Administrative Assistant

Maranatha Chr. Ref. Church of Cambridge, Ont., is prayerfully seeking a qualified individual to carry out various administrative duties within the church office and congregation. This is a new half-time position. Please apply in writing and in confidence **by June 25, 1998**, to: **Administrative Assistant Search Committee, Maranatha Chr. Ref. Church, c/o Brent Miedema, 49 Woodland Dr., Cambridge, ON N1R 2X7**, Canada. **Phone: (519) 623-5715**. A detailed job description is available by calling the above telephone number.

Vacation

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St. John Ambulance
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Liberal, NDP leaders oppose Ontario's gambling expansion plans

Alan Doerksen

TORONTO — The Ontario government's move to expand gambling is a short-sighted cash grab that does little or nothing to promote social justice or economic equality, assert Ontario's opposition leaders. But Premier Mike Harris continues to defend his government's gambling policy in the face of strong criticism.

Recently, Gerald Vandezande, national public affairs director of Citizens for Public Justice, sent a letter to the leaders of Ontario's three main political parties, asking two pointed questions: "On the basis of which life-affirming principles of economic equity and social justice does the government promote the establishment of so-called 'charity casinos' and Video Lottery Terminals (VLTs) in Ontario? How will the government's aggressive policy actually serve the *public interest* of all our communities and the *basic well-being* of all Ontario citizens, particularly those who are becoming increasingly poor and vulnerable?"

In response, Vandezande received personal letters from Mike Harris, Liberal leader Dalton McGuinty, and NDP leader Howard Hampton, outlining their differing positions.

PETER BREGG

Slot machines: a gamble the Ontario government is willing to take.

'Cautious approach'

Harris responded, in part: "We are taking a cautious approach in developing an overall gaming strategy for the province.... We are also sensitive to the need to support programs to assist those who have a problem with gambling, and our plan includes funds for initiatives of this nature. I assure you, the establishment of charity gaming halls will be implemented in a responsible and controlled manner."

Harris explained that some charity officials had asked the government to replace roving "Monte Carlo" gambling events with permanent venues, to improve site security and accountability. "Charitable organizations which now receive $12 million a year from roving charitable event sites ... will benefit by a projected amount of up to $180 million a year," Harris pointed out.

McGuinty, who is leader of the official Opposition, was strongly critical of the Harris government in his response to Vandezande. He labeled the government's gambling plans as a "short-sighted cash grab."

"In our view," wrote McGuinty, "neither economic equity nor social justice may be employed as justification for the opening of new 'charity casinos' as these halls will, to a significant extent prey upon the vulnerable, the desperate and the addicted in the municipalities in which they are located."

Hampton agreed that the government's "reckless expansion of casino facilities does little or nothing to promote social justice.... It is simply a voluntary form of taxation for a government that is increasingly revenue-starved because of its irresponsible tax cut for the wealthy."

MARIAN VAN TIL

Ontario's Liberals and NDP don't like the direction the Harris government is taking in expanding gambling in the province.

Create social problems

Such charity casinos will create more social problems, McGuinty asserted. "Indeed, the incidence of family violence, theft, bankruptcy, suicide and substance abuse is bound to increase with the permanent operation of such casinos 24 hours a day, seven days a week.... Other businesses may find, as well, that fewer dollars will be available to purchase more useful goods and services when so many dollars are consumed by the gambling activities at these casinos."

NDP leader Howard Hampton wrote to Vandezande that the government's plan will take much more money out of communities than it will bring to them. He quoted a report from the Ontario Coalition Against Gambling Expansion, which cites that: "$2 billion a year could be diverted from existing local economies, with only a minor portion coming back to the community in the form of funding to local charities, or as new gambling-related jobs."

Hampton accused the government of planning to force casinos into communities that don't want them, which he said will weaken neighborhoods and compound their social and economic problems.

"It's clear that, once again, the Harris government is putting dollars before values," Hampton asserted. "The government tells us that they represent family values. The expansion of charity casinos and the introduction of VLTs, with such disregard for the beliefs and values of citizens in communities across the province, tells a different story."

VLTs cancelled

Since Vandezande received letters from the three party leaders, in late February and March, the Ontario government has decided to cancel the introduction of VLTs. The government will place slot machines instead of VLTs in these casinos. In a recent letter to charitable organizations, Chris Hodgson, chair of the Ontario cabinet's management board, explained the reasons for this and for plans to stop roving gambling events.

"Since 1995, we have been approached by police, charities and experts on problem gambling who have voiced some serious concerns about roving Monte Carlo events," wrote Hodgson. "Police have said that Monte Carlos were difficult to secure and control, and due to their temporary nature, it was impractical to install state-of-the-art security and surveillance equipment."

Poor fundraising tool

"Charities also saw Monte Carlos as a poor fundraising tool because they were so expensive to advertise and operate," admitted Hodgson. "In 1996, Monte Carlo operations consumed $90 million of the $100 million generated, with only $10 million going to charities. Problem gambling experts pointed out that the small number of potential problem gamblers were difficult to identify... because there were so many venues to attend."

Hodgson also wrote that VLTs have become a problem in Ontario, even though they are illegal. "Police have told us there are up to 20,000 illegal VLTs in Ontario," he wrote. "We have created the Ontario Illegal Gaming Enforcement Unit to find those machines, shut them down and charge their operators."

In the meantime, McGuinty has called for vigorous opposition to the government's gambling initiatives early on, "before long-term contracts are signed and the gambling halls are established and in full operation, when they will be much more difficult to dismantle."

News Digest

Sympathy card for neutered dogs

LOS ANGELES — So that pets won't feel left out on special occasions, Hallmark is introducing canine thank-you notes, animal birth announcements, and even a sympathy card for neutered dogs, with the message: "Heard you got 'fixed' ... Didn't even know you were broken."

The *Los Angeles Times* reports there's also a greeting card for veterinarians that reads: "We just wanted to thank you for the sensitive, caring way you handled the end of our cat's life."

$10,000 commandments

NASHVILLE, Tenn. — A Nashville man offered money to children if they could recite the Ten Commandments and it has cost him $10,000. According to reports in *The Tennessean*, George Kelley announced in July last year that he wanted to help improve America's moral climate by promoting the Ten Commandments, with the promise of $10 to every child who could accurately quote them.

As of November 2, 1997, he had mailed out about 900 cheques, and spent an additional $100 on cheques, postage and printing. He is now looking for sponsors to continue the incentive.

Kelley, 70, said the campaign does more than teach kids right from wrong. "The beneficiary, besides their family, is the business community, I'm convinced," he said.

Rats tickled pink

BOWLING GREEN, Ohio (AP) — The fact that rats can laugh, and do, is not new to scientists, but a psychologist at Bowling Green State University has found that the rodents love to be tickled.

"About a year ago, I literally came into the lab and said, Let's go tickle some rats,'" says Jaak Panksepp. "As soon as we did it, it was 'Eureka!' This vocalization came on right away, and more intense than before."

Panksepp knows people may laugh at his research, but he doesn't care since his goal is to track the biological origins of joy. "We interpret this as a primitive, childlike joyfulness," he says.